# Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## MISCELLANY.

### TO THE FRIENDS OF ISRAEL.

Having appeared before many large and respectable audiences, in different parts of the United States, as the advocate of a Hebrew Christian community, which, under the genius of this free country, might be protected during its feeble struggle, and finally issue in the Redeemer's glory on earth; I now consider it my duty, simply to state my individual reasons for declining an invitation lately given, by the New-York Board of Directors, to reside on a farm recently leased by them in West-Chester for the purpose of a settlement.

In acting at different periods as gratuitous agent to the Society, I have constantly represented my brethren in Europe as the victims of civil oppression and ecclesiastical bondage. I have also invariably stated, that to co-operate with the American friends of the cause in ameliorating their condition, by establishing a Hebrew Christian Church and community, brought me across the Atlantic; while the auxiliaries I have formed, as well as individuals to whom I have spoken on the subject, can testify, that wherever I solicited aid in the name of the Society, I distinctly declared that their contributions were devoted to the *purchase* of a locality, which should be appropriated to the establishment of a Hebrew Christian church and community, until the object which rendered their coming to this country necessary, should be matured.

For a confirmation of this, I refer the friends of the cause to Israel's Advocate for November, 1823, where in a letter from Stockhamp, in Germany, my views are openly expressed; also to Israel's Advocate for April, 1824, where the same language is held, in a brief address to the Society of Friends in Philadelphia. My brother Jadownisky had also, at a meeting of the New-York Ladies' Society, and at Baltimore, urged in an address the necessity of a Hebrew Christian church, as the only way to ameliorate the condition of our brethren.

Subsequent resolutions and laws passed for the spiritual and temporal government of the settlers on their farm, were unanimously adopted by the Board, without at all acquainting any of us with the nature of them.

These, together with an invitation to associate myself with them, called forth a remonstrance, which, with their rules, are without comment submitted to the friends of the cause. Had I accepted of the invitation of the Board to join their settlement under its *present aspect*, a principle of self-interest must have taught me to dissemble for a time, waiting until the arrival of a sufficient number of my Christian brethren should have enabled us to throw off that yoke which the rules of the Board, as well as the constitution of the society, authorized; but to dissimulation and personal calculation I am a stranger. On the contrary, I have at all times sought to be perfectly understood on this important subject.

"*Extracts from the minutes of the Board, May* 9, 1825.

"The committee to whom was referred the subject of the Plan and Regulations for the contemplated Jewish settlement at the town of Harrison, in the county of West Chester, respectfully report,

"In the judgment of your committee, it is neither wise nor practicable to render definite all the minutiæ of the plan and regulations for the settlement, inasmuch as the experience of every day will probably furnish ground for, and impose the necessity of, new and improved rules. A multiplicity of rules would only perplex, and thus impede its operations. The committee therefore offer as their plan the following, viz.

"1st. There shall be a committee of Superintendance appointed by this Board, who shall have power to recommend by-laws and regulations for the settlement—to assign their duties and employments to the officers and converts,—to settle all differences among them—to recieve applicants and judge of their fitness, and if approved introduce them into settlement—to visit and inspect the settlement of schools once every month, and make their report at the monthly meeting of the board.

"2d. That until the enlarged state of the settlement shall render it proper to appoint a Superintendant, to have the charge of the temporal and spiritual concerns—

"*The Temporal Concerns shall be under the direction of,*

1st. A Farmer who shall have the management of the farm, and of the mills.

"The assigning to the converts their different daily occupations in his department, subject to the control of the committee.

"He shall keep an account of the receipts of the farm and mills, and render a monthly account thereof to the committee.

"He shall provide for the subsistence of the settlement from the produce of the farm as far as may be practicable.

"2nd. A Matron who shall have the management of the dairy, and of the domestic concerns of the family, and whose powers in her department shall correspond with those of the Farmer in his department.

"The whole Jewish family shall live in common.

"*Spirituals.*—The spiritual concerns of the family shall be under the direction of a chaplain, who shall also be a teacher in the school of the settlement. It shall be his duty to assemble the family each morning and evening for worship, at which all in the settlement shall be present. The worship shall consist of singing a psalm or hymn by the family, reading a portion of Scripture and a short practical exposition of the passage read by the Chaplain—and prayer, either by the Chaplain or one of the brethren.

"It shall be his duty to perform public worship and preach at least twice every Sabbath day, and to hold one weekly evening religious exercise.

"At any of these meetings, which shall be held in the settlement, strangers may be admitted.

"He shall weekly catechise all the children, and generally perform all the duties of the pastoral office in the settlement.

"Each member of the settlement shall attend regularly public worship on the Sabbath.

"*Schools.*—1st. There shall be a daily school under the direction of a mistress or mistresses, for young children of both sexes until the age of 8 years, and of females until they have finished their education.—In it shall be taught, reading, writing, arithmetic, plain and ornamental needle-work, and the ordinary branches of a good English education.

"2d. There shall be a school for males over the age of 8 years, under the charge of a master or masters. They shall be instructed in all the branches of a good English or classical and liberal education.

"As many of the family as the committee or superintendant may judge proper, shall receive a liberal education, and be trained up as Missionaries or Physicians.

"In the schools, others than children of Jewish converts may be received for instruction—upon such terms as the Board may direct.

"All the officers, instructors and managers in the settlement shall be professors of the Christian religion.

"All profits arising from the labour or employment of the members of the settlement, shall be the property of the society.

"The foregoing rules were unanimously adopted by the board."

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*Murray hill, May* 21.

GENTLEMEN,—We have received through the medium of your Recording Secretary, an invitation to join the settlement which you propose to locate on a leased farm, at Harrison, &c. together with the rules which you have adopted for its spiritual and temporal government.

Gladly would we accept the invitation, could we in conscience comply with the terms of it. After mature consideration, we are unanimously* brought to the painful but urgent duty of remonstrating against the conditions prescribed in some of your rules.

We assure you, Gentlemen, that we are actuated by no sinister motives in desiring to have our Hebrew Christian church and community free. We hope thereby to be enabled to glorify our Redeemer, and meliorate the condition of our brethren; who seek these shores not more as a refuge from temporal than from ecclesiastical bondage.

Our wishes relative to this important subject have long been before you and the public. Need we again repeat them. They are simply to establish a free community among ourselves, where we may unite, in the name of Christ, to labour for our support, and worship God according to his revealed will and the dictates of our own consciences.

With respect to our spiritual concerns, you appoint a chaplain, and give directions for our mode of worship. Where is there, we would ask, a community to whom the privilege of choosing their own minister, and managing their own spiritual affairs, is denied?—The Hebrew Christians, desirous of being in amity with all denominations, but called by none, require that their spiritual concerns should be conducted by their own brethren, in order that the Hebrew Christian church may not become a *sectarian* institution; but this would inevitably be the case, or at least be considered so, should you appoint a clergyman of any denomination as its spiritual superintendant.

If an uncommon measure of love, zeal, and sympathy is required in ministering to the spiritual wants of this flock; if a thorough knowledge of their national character, and acquaintance with their language, together with their prejudices and objections against Christianity, are indispensable requisites in their teachers, you will admit, that Hebrew Christians are themselves fit instruments to give Christian instruction to their brethren. Moreover a Hebrew Christian would neither as a minister nor teacher exhaust by salary the funds of the society; like other members, he would put his earnings into the common treasury.

With regard to your rules for the management of our temporal concerns we request you to reconsider them, and then tell us whether they do not rather belong to the regulations of an almshouse or an assylum, than a free community—for what well educated and enlightened Hebrew would wish to join the settlement under such an aspect.

We think it the duty of every true christian to deny himself, seeking not his own but his neighbour's weal; we are willing to act on this principle. Can we do more? But you seem to exact a degree of self-denial above what the Gospel enjoins, in requiring that, as babes in their nonage, we should put the earnings which some may acquire by the sweat of their brow, and others by the talents and attainments they possess, in your hands for your disposal, thus leaving ourselves dependent on your discretion for our very clothing.

We are providentially here not alone for ourselves, but in some degree as the representatives of those of our brethren whom the Lord may send to partake with us the dearest blessing of a free country, *liberty of conscience*. We are sufficiently acquainted with their sentiments to anticipate their agreement with our determination never willingly to submit either to temporal or spiritual bondage.

We are, gentlemen,
Your's repectfully in every good work,
ERASMUS H. SIMON,
BERNARD JADOWNISKY.

Having thus stated my reasons for withdrawing from all further co-operation with the Board, I leave, with unshaken faith, the cause in the hands of the God of Israel, whose prerogative it is to overrule all things for his own glory, and the promotion of an object, the ultimate triumph of which rests on his own immutable Word.

It is also at such a moment no small consolation to be enabled to declare, in the language of Abraham, that I have neither in the shape of support nor remuneration received from the Society so much as a shoe-latchet—not less determined to be free in the exercise of principle, than to shut my hand against whatever might mislead my judgement, pervert my integrity, or fetter the freedom wherewith Christ hath made me free. ERASMUS H. SIMON.

*New-York, June* 7, 1825.

*To the Board of the American Society for Meliorating the Condition of the Jews.*

GENTLEMEN,—In declining further connection with your Board, I now voluntarily resign that official document, written by your Treasurer, and signed by the Vice President and Secretary, which constituted me, without limitation as to time or place, from December, 1823, Agent. E. H. SIMON.

* Messrs. Jacobi and Wolf, since the date of this, were induced to withdraw their names, and go to the farm.

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FOR THE CHIRSTIAN REGISTER.

### THE BELOVED PHYSICIAN.

*A Sermon occasioned by the death of Doct. Andrew F. Warner of Haddam. By* JOHN MARSH. *Hartford*, 1825. pp. 20.

This discourse probably owes its publication to the deep interest excited in the author's parishioners, in the lamented death of the individual whom it commemorates. This individual was an inhabitant of a retired village, a man verging towards middle age, with a young family, and the physician of the town where he lived, he was a man of education, of moral worth, of religious principles. Cut down in the midst of usefulness and respectability, after a short illness, his pastor, about the same age, and his personal friend, preached a funeral sermon on the occasion. Though intended for a limited circulation, and possessing peculiar interest only with those who knew the deceased, the observations of the preacher are such as to give the sermon a general interest, and make it acceptable to those who were strangers to him whose example is held up for imitation. Without being able therefore to sympathise fully with the circumstances under which the discourse was delivered, to enter into the affliction of the widow and orphans, the disappointment of the families in losing a beloved physician, and the various incidents of the calamnity, we can feel a sympathy for one unknown to us who lived not for himself alone, but who filled up the measure allotted to him in doing good, in making the world wiser and better for his living in it, and whose memory is blessed by those who knew, and valued, and honored him.

But it is not our object to commend to the attention of our reader's mind the biography of a worthy man, deserving as he was, but to utter the thoughts suggested by this discourse, of the vast importance that *medical men should not only be skilled in their profession, but men of morality and piety.* This topic has not been duly considered by the community. Religious families have not, it is feared, estimated it aright. While some of them encourage empirics with credulous and superstitious regard, others seek only for those eminently skilled in the practice of medicine, without consideration of their private character. Towards the former we have little charity or sympathy. Our hearts do not ache at their writhing, nor can we listen with patience to their commendations of quacks. We pity their delusion, and are vexed at their credulity. We are almost prompted to say that they do more injury to the public by countenancing ignorant and mischievous pretenders than they do good by well meaning observance of religious duties. Allying religion to superstition they degrade the holy cause, and draw down upon it the contempt of the superficial. Towards the latter the subject addresses itself with solemn import.

The text is Colloss. iv, 14—"The Beloved Physician," the ephithet given by St Paul to Luke, the author of the third gospel, and of the Acts of the Apostles. The author of this discourse, after a brief introduction, describes the character of a good physician under the following heads. I. He is well skilled in his profession. II. He is a man of benevolence. III. He is a man of piety. In the second place the author shows the importance of such a physician in society. The extract below will give the author's views on the subject, while it furnishes a fair sample of the merit of the discourse.

"Is it too much to affirm, that life under God, is connected with the skill and knowledge of the physician? No, God has provided antidotes to poisons; medicine for disease. Does an ignorant, unskilful man attempt to administer them? He would kill where he would cure. Medicine is a regular science; subject to fixed laws. In periods of ignorance, a few engross it; have secret arts and charms; and gain the credit of supernatural cures. But light and knowledge dissolve their power. There is no secresy or charm in the works of God. The Chymist analyzes and exposes the nostrum of the empyric. Before the man of science, the ignorant pretender cannot stand. He securely guards the tree of life. His presence, therefore, is immensely valuable. Not that he can abolish death. Man must die. His days are determined. But we know not his bounds which he cannot pass; and we do know that by proper means, under God, death is often prevented, and blessings inestimable are secured. I do not ask you to adore the instrument; but I do ask you to be grateful to God for raising him up, and granting relief to beings who, for their sins, deserve nothing but indignation and wrath, tribulation and anguish;—to value knowledge and instruction, and to withhold your confidence from ignorant pretenders, who may do you irreparable injury."

The author argues that a physician should not only be skillful, but a man of piety. He is the inmate of every family is beloved and respected, and of course his moral influence must be great. If he is loose in his principles and morals how immense the injury he will do in society. The author depicts in strong terms the pernicious influence of an irreligious practitioner, and adds,—

"But I turn to the physician that fears God. And I want words to express my sense of his worth to the community in which he dwells. But his worth is chiefly felt in times of suffering, and with these he is daily conversant through his whole life;—times, when the supports of religion are needed and the most useful impressions may be made. It is indeed the office of the minister of the gospel to converse and pray with the sick. But there are sick, to whom ministers have not access. There are sick, who may listen to a pious physician and receive from him the words of eternal life. There are sick, who are the children of God and who will be exceedingly comforted by the daily presence of one who can speak the language of Zion and is an heir of glory. But who can fail to contrast him here, with the ungodly, infidel, atheistic physician? Such a one is called to the bed of the sick. His patient is distressed in mind. He laughs at his fears. A minister of the gospel calls to pray with him and direct him to Christ. He ridicules his conversation; mocks his prayers; and ascribes the ill success of his practice to what he calls, the trouble of his patient. How many souls does he keep from the kingdom of heaven! He is called to the bed of the expiring just. How painful to the holy man, just leaving the world and winging his way to the realms of purity and bliss, to hear his Maker's name blasphemed, and to witness the sneers of unbelief at every mention of inward peace and holy triumph. O let who will come round my dying bed, but let me not be committed to the care of one, who ridicules the believer's hope and mocks at heaven and hell."

The author states that no class of men have been more sceptical in religion than physicians, and after a respectful notice of Boerhave, Haller, Rush and Everest, says, 'but, in general, they have been unbelievers in the gospel.' We hope this remark is not true. The author's acquaintance with the profession must have been far more extensive than our own to justify such a denunciation. In Connecticut indeed, where the author may naturally be supposed to be most acquainted, the learned professors of law and physic have had an undue share of sceptics if we are rightly informed. May it not be imputed to other causes than a disposition 'to account for every formation and every event on second principles,' and a 'deficiency in religious instruction?' In no state of our confederacy has Calvinism more overspread the land, and a spiritual hierarchy usurped bolder sway than in Connecticut. May not then the notorious scepticism of many of their eminent lawyers and physician be fairly set down to the prevalence of these false views of christianity? Out of this our sister state, even if the fact be true in regard to her, we exceedingly doubt whether physicians are more sceptical than other men. Those within our knowledge are very far from deserving the sweeping declaration in the sermon.

In reviewing his discourse the author remarks—I. that the death of a skillful, pious physician, is a great calamity to a community. II. How anxious should we be to secure one for ourselves and our families. He advises his people to procure a lettered, regular, moral, and religious physician, that while they are anxious for their mortal bodies, they should not neglect their immortal souls, and hazard the best good of their little community by wishing to settle with them an ungodly man. The style and sentiments of this sermon are highly creditable to the author, and we hope that the point inculcated with so much earnestness, of the immense importance of piety in a physician, will be duly considered by those who introduce into towns or families practitioners of the healing art.

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FOR THE CHRITIAN REGISTER.

### ADVANTAGES OF COLONIZATION IN AFRICA.

As the attention of the community seems at present to be drawn to the subject of the *Colonization Society*, and as the Rev. Mr Niles is now among us an authorized agent for the Society, with a view of making known its principles and objects, and receiving such aids as those who approve the plan of the Society may be disposed to render, we think our readers will be pleased to see some of the statements which have been made on the subject. We present them this week with an extract from an article in the 42nd number of the NORTH AMERICAN REVIEW, in which some of the *advantages* of the project are described. In the same article is a brief historical sketch of the Society, to which we would refer such persons as are not acquainted with its origin and early proceedings. Our extract is long, but we trust the variety and importance of the topics will render it acceptable to such of our readers, as have not attended particularly to the subject. We omit several pages, in which the writer shows, that colonization in Africa is the only mode by which the abolition of the slave trade can be effected, not because the reasoningis not sound, but because our limits will not allow us to go in to that topic. —The last part of the article speaks of the practicability of colonization.

We are next to consider the *advantages*, which may be hoped from the success of the Colonization Society, addmitting its plans to be carried into operation.

These are too numerous and weighty to admit a detailed examination in this place. They spread over a field of unlimited extent, and pertain not more to that unfortunate portion of our race, on whose condition the influence of the Society immediately acts, than to our national policy and prosperity, to our security and happiness, to the value of our possessions and the efficacy of our moral and civil establishments, to the execution of some of our most salutary laws, and to the brightening of the gloomiest prospects, which pass before the eyes of the patriot and philanthropist. On these advantages we can touch only in a rapid

manner, and shall content ourselves with a few remarks concerning them, as they relate to this country; to the abolition of the slave trade; and to the civilization of Africa.

To estimate the benefits, which a successful operation of the Colonization Society will confer on the people of *this country*, we must look for a moment at the present condition of the colored population, the manner in which the blacks stand related to the whites, and the slaves to those of their own color who are free. We shall here find a series of appalling evils, growing in strength as the ratio of population increases, and bidding defiance to any remedy, which either our political or social institutions can apply. We cannot express our views on this subject in language more appropriate and forcible, than that of Mr Harper, as contained in a letter to the Secretary of the Colonization Society, appended to the First Annual Report.

'In reflecting,' says Mr Harper, 'on the utility of a plan for colonizing the free people of color, with which our country abounds, it is natural that we should be first struck by its tendency to confer a benefit on ourselves, by ridding us of a population for the most part idle and useless, and too often vicious and mischievous. These people are condemned to a state of hopeless inferiority and degradation, by their color; which is an indelible mark of their origin and former condition, and establishes an impassable barrier between them and the whites. This barrier is closed by our habits and our feelings, which perhaps it would be more correct to call our prejudices, and which, whether feelings or prejudices, or a mixture of both, make us recoil with horror from the idea of an intimate union with the free black, and preclude the possibility of such a state of equality, between them and us, as alone could make us one people. Whatever justice, humanity, and kindness we may feel towards them, we cannot help considering them, and treating them, as our inferiors; nor can they help viewing themselves in the same light, however hard and unjust they may be inclined to consider such a state of things. We cannot help associating them in our feelings and conduct, nor can they help associating themselves, with the slaves; who have the same color, the same origin, and the same manners, and with whom they or their parents have been recently in the same condition. Be their industry ever so great, and their character ever so correct, whatever property they may acquire, or whatever respect we may feel for their characters, we never could consent, & they never could hope, to see the two races placed upon a footing of perfect equality with each other; to see the free blacks or their decendants visit in our houses, form part of our circle of acquaintance, marry into our families, or participate in public honors and employments. This is strictly true of every part of the country, even in those parts where slavery has long ceased to exist, and is held in abhorrence.—There is no state in the union, where a negro or mulatto can ever hope to be a member of Congress, a Judge, a militia officer, or even a justice of the peace; to sit down at the same table with the respectable whites, or to mix freely in their society.'

At this stage of national progress, it is idle to investigate the causes which have fixed these impressions, and built up these unnatural barriers of separation; and worse than idle to tell us, what we know full well, that they are unreasonable, unjust, and inhuman. Let the fact be as melancholy as it will, it is nevertheless a fact, and one with which we must be contented, without attempting to palliate the enormities out of which it has arisen, that the course of events, over which we have had no control, and the customs of society whose power no arm of flesh can counteract, have brought the whole body of the people of color, both bond and free, into a situation fruitful of infinite mischiefs to themselves, and the whites. That watchful guardian of character and moral, public opinion, exerts its power in vain on the blacks, because this same public opinion has inhumanly branded them with a mark of degradation, which they feel it impossible to erase, and has thrust them into a rank among their fellow men, above which, neither virtue nor knowledge, wisdom nor piety, can enable them to ascend.

In this respect as Mr Harper has justly observed, there is a wide difference between slavery in America, and in all other countries. *Color* has become a signal of inferiority, by the mere habit of connecting the idea of a slave with that of a dark skin; nor can it be otherwise, while the principles of association hold their place among the first elements of the human mind. Anciently among the Greeks and Romans, as now among the different nations of Europe and Asia, no distinction of color existed between the slave and his master. Then slavery was remidiable evil; emancipation washed out the stain; intellect and virtue had their influence; to have been a slave was no bar to any degree of dignity and respect, which some future merit might deserve; Terence and Epictetus lost none of the admiration justly due to their talents, because they were slave; they were not the less carressed by the great, admired by the wise, and honored by all.

No such thing can happen in this country. Give freedom to a slave, and where do you place him? Not above the repulsiveness of popular feeling, not in the rank of the meanest white man, not in a sphere where he can gather around him the affections, or participate the friendships, or be consoled by the sympathy, of the respectable members of the community. He is pressed down, till debasement becomes a habit; he has grovelled, till the desire of rising out of the dust is lost; ambition has withered in its starting freshness; emulation has been blighted in the opening bud; virtue has sunk weary with ill requited exertion; and hope, the last kind comforter of the wretched, has forsaken his bosom, and left him reckless of his condition and his destiny.

The character of slavery, as it exists in this country, renders emancipation to any parcticable extent impossible, unless there shall be some place out of the United States, to which free persons of color may be sent, where they may enjoy the civil privileges of which, for wise purposes, it is here necessary that the laws should deprive them; and where they may obtain those means of happiness, which freedom and self government will put into their hands. No dream can be more wild, than that of emancipating slaves, who are still to remain among us free; we unhesitatingly express it as our belief, and we speak from some experience, that the free people of color, as a class in the slave holding states, are a greater nuisance to society, more comfortless, tempted to more vices, and actually less qualified to enjoy existence, than the slaves themselves. In such a state of things, manumission is no blessing to the slave, while it is an evil of the most serious kind to the whites.

This we deem an important consideration, because it brings the subject of emancipation to a single point. We suppose it is the cherished hope of every true patriot, as well as of every benevolent man, that the day will come, when the scourge of slavery shall no longer be felt in the land, when the rod of chastisement shall be withdrawn, and all voices shall join in the song of freedom. There is one possible way, and only one, in which this event can be accomplished, or even approximated. It is *by colonization, and this alone*, that the mischiefs of slavery, and, what is more to be dreaded than slavery, the living pestilence of a free black population, can be lessened. We take the position to be settled, that no possible remedy can be imagined, while the people of color continue with us, whether as slaves, or as freemen subject to their present legal disabilities. Can any combination of facts more clearly demonstrate the necessity of procuring an asylum for these people, in some place remote from our own territory, or more loudly demand the union of all hearts and hands in aiding the benevolent and well designed beginnings of the Colonization Society? As all hope of future relief rests on some experiment of this sort, who does not see, that the sooner it is begun, the less formidable will be the obstacles to contend against, and the more encouraging the prospects of success?

# CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 27.

In the last Recorder, the following extraordinary passage appeared. "The former [Mr Colman], it may be well your readers should know, has never yet ventured to *argue* the question at issue between him and his reviewer, *although he stands charged with literary fraud, as well as misrepresentation, &c.*"

This is no slight charge. In a case of this nature an honest man will be ready to give every requisite explanation. As such therefore we call upon the Editor of the Recorder to say distinctly, what he means by *literary fraud;* and what are the particular instances of *literary fraud* or *misrepresentation* with which Mr Colman is chargeable? If he either fails or refuses to do this, it will not be difficult to say in what character such a man is to be regarded.

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In the Boston Recorder & Telegraph of last week there appeared an article in which some ungenerous reflections were cast on Unitarians, in relation to their contributions to Bible Societies. It appears, that through a mistake in his estimates, the editor of this paper made it appear that the contributions of Unitarians, (supposing them to have the controul of, and to be the principal contributors to the Massachusetts Bible Society) are exceedingly small; and, proceeding on this mistake, he takes the liberty to adduce the receipts of the American Bible Society, and the British and Foreign Bible Society, (which he evidently intends his readers shall infer are wholly contributed by the orthodox,) as triumphant proofs how much more the orthodox do for the circulation of the bible than Unitarians. We are glad to find by this week's Recorder & Telegraph that the gentleman has the candour and honesty to acknowledge the mistake in his estimates, on which he principally grounded his triumph. We hope he will be as ready next week to acknowledge the unfairness and sophistry of that part of his last week's article, in which, by bringing the funds of the American, and British and Foreign Bible Societies in contrast with those of the Massachusetts Society, he intimates that the former flow in wholly from orthodox sources. The gentleman could not be ignorant that the funds of these parent societies are received indiscriminately from all classes of christians, Unitarians as well as others. Was it fair and honourable then, to attempt to cast reproach on his fellow-christians on such manifestly false and deceptive premises as these?

The truth is, Unitarians throw in their contributions without noise or boasting (except when compelled to do otherwise, in self-defence) into the treasury of such institutions as they think worthy of patronage, without inquiring whether they are conducted by men of their own principles or not. But not so with the orthodox; they seem to shun a society that is managed by Unitarians, (however undoubted the discretion and benevolence of its plans,) as they would a pestilence, and withhold all aid to its funds,—lest the reputation of Unitarian charities should be increased by *their* contributions.

It is from a conviction that this is the state of things, that Unitarians have of late been more discriminating in their charities, and have felt themselves bound to bestow their contributions on no societies whose plans or objects are of a doubtful character. And who could blame them if they should go further and say that they will no longer give aid (we make no reference here to the American Bible Society) to Societies under the exclusive management of those who today will thank them for swelling the amount of orthodox funds, and tomorrow will make the very funds they have helped to increase, as an instrument of reproach to them and the class of Christians to which they belong, by endeavouring to set these funds in triumphant contrast with the more distinct and unmixed charities of Unitarians?

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Heresy and Honesty. On our last page we have given some extracts from letters of Dr Franklin to his friends, in which he expresses his opinion of the honesty and sincerity of those usually called heretics. Speaking of Dr Priestly he says, "Do not, however mistake me; it is not to heresy that I impute his honesty, on the contrary, it is his honesty that has brought on him the character of heretic."

This is undoubtedly taking the true ground. What motive but a sense of duty to himself to truth and to God, would induce a man to stand forth and avow and defend those principles that are sure to call down upon him the name of heretic, and expose him to suspicion, obloquy and reproach, with the great mass of his christian brethren? And how mistaken and untrue a position it is which those take, who pretend that Unitarianism is the popular religion, and that its great progress must be accounted for on this principle! It is not so. If the influence of popularity is any thing it is quite on the other side. Whatever the case might be in a few limited districts, no man in his right mind, who was desirous of obtaining any office of honor or trust among us, would think of increasing his popularity by avowing Unitarian sentiments. Whenever therefore we see men, in opposition to interest, reputation, and personal comfort, avowing the obnoxious doctrines of Arminianism and Unitarianism,—whatever we may think of their discretion, we ought, at least, to allow them the credit of fortitude and honesty.

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The Annual Discourse before the Society for the Promotion of Theological Education in Harvard University will be delivered in the church in Federal st. tomorrow evening by the Rev. Mr Brazer, of Salem. Services to commence at half-past 7 o'clock.

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The Annual Commencement at Harvard University will take place next Wednesday. On Thursday the Phi Beta Kappa Society will hold its anniversary.—The oration will be delivered by Rev. Nathaniel L. Frothingham, of this city, and the poem by Mr. David H. Barlow.

The examination of candidates for admission to the University, will take place on Friday.

## COMMUNICATIONS.

### THEOLOGICAL SCHOOL IN CAMBRIDGE.

On Friday last the periodical visitation of this seminary took place, when twelve dissertations were read by the members of the three classes. Some of these on topics of scripture criticism were creditable to the biblical research, as others of a more general nature were to the good sense and taste of the writers. The art however seems not yet to have been attained, of giving to this occasion that interest which its friends desire to see manifested, as in similar ones, by an increasing attendance. Nor is the solution of this very remote. Much must depend, after all that can be said of the talents and merits of the performers, on the nature of their subjects; and they who are most gifted with the power of pleasing, may by a mistaken judgment in this particular, pass under an almost total eclipse. Thus it was, it may be feared, in the present instance; when many felt that the interest of the exhibition was in a considerable degree chilled by the very scholastic character of its exercises. The fair portion of these assemblies, which is small indeed, but whose presence, as in all assemblies, is valued and sought beyond its numerical consequence, might be excused to be sure, for indifference to disquisitions which only the learned can understand. But these learned, if we are not much deceived, are not so numerous as it is common to presume; and, whether as excuseably or not, a not much livelier interest is taken in such inquiries by too many of those, with whom they might seem to make a part of their appropriate function. In taking for granted that this occasion was meant to have a popular character, we certainly have not spoken gratuitously. The solicitude which has been shown on successive years to increase the number of auditors, and the encouraging notices in conformity with this, which have announced it in the public prints, make this very clear; while there is a seeming misunderstanding on this head, which is not very clear, between the friends abroad who prepare these notices, and those with whom the appointment or selection of topics rests.

The character of the above anniversary at Cambridge, has not been hitherto that exclusively either of an examination or exhibition. Yet both, as many believe, do not admit of being happily blended on the same occasion; and the objection now made, it is very likely, arises from the ineffectual desire to do this. In the Andover seminary for two years past the examination of the students has been made a distinct business, which is held in the spring with no other auditors than a committee and a small number of invited clergy. This thereby becomes more strict; while the exhibition, observed at the usual season, is rendered more interesting. Indeed if the attention of a popular assembly is to be asked to any exercises of scripture criticism, we are inclined to think the mere recitation from some striking portion of the Hebrew and Greek scriptures, is more likely to fix this attention than any elaborate dissertation whatever. It has the advantage at least of being the more familiar exercise; as well as that of enlivening and relieving the hearer with the interchange of voices. These remarks are submitted with a full deference to the wisdom and experience of those who have the arrangement of these particulars; but with the fullest persuasion also, that some such change as now suggested, can alone prevent the interest on this occasion from continuing to decline.

There are some circumstances, it may be thought, which contribute to give an excitement and eclat to an academical anniversary, which cannot consist with that of an institution like this. But though, doubtless it is so; this has points of advantage herein which are more than an equivalent. The associations which gather around it, and are inseperable from its annual return, must be and will be, unless there is something corrupt at the core, more solemn, tender and affecting by far. The qualities which seem to be demanded for the exercises of such a day, are indeed few and unimposing. To one of these the present anniversary has led us to avert above. We could wish to hear at such times from the desks of all our consecrated schools, performances, that, without lowering the dignity of learning, should yet be pleasing to the many; unhesitating and manly expositions of truth, yet free from every vestige of sectarianism, especially from that favourite mode of vexing an adversary, perpetual inuendos and side thrusts: and, better than both, breathing a strain of fervent, heroical zeal. This is after all the true key to unlock the secret chambers of the heart; and not less so, be it known, in the halls of sacred learning than in the sanctuary of practical religion. Of erudition in these exercises how few can take cognizance; and even of style and sentiment, not many more! But that deep moral sensibility in the speakers to the great objects of their vocation, that self-sacrificing spirit which burns to spend and be spent in the cause of human salvation, and which, however impropitious the subject, makes or finds a vent for its utterance, will not waste itself on the air. The holy enthusiasm of such a mind spreads itself like wildfire; and kindles whatever comes in contact with it.

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Mr Reed....A few years since, the opponents of Unitarianism, reproached its advocates with an indifference in the cause in which they were engaged. Their constant theme of reproach was, that they could not value their sentiments highly, nor feel them deeply, since, they cared so little, apparently, for their success in the world. But, as it is well known, these reproaches awakened the giant of intellect and the enthusiasm of truth, and the scorner, justly rebuked, almost ceased to revile. Arguments were pressed home upon them with so much effect, that Calvinism became odious even to themselves. They denied their belief in it, charged those with slander who represented them as holding or maintaining the opinions and tenets of that great Heresiarch or any of his followers. They surrendered *this* point, and softened down *that;* disagreed as to the ground which they should assume in supporting the key-stone of their doctrines—atonement; and finally, the modern champion of those old opinions in a new dress sent them forth to the world under the name of *Evangelical.* The ground of our opponents has thus been nominally changed, but the sentiment and feeling with them remain the same The open and flagitious manner in which their own doctrines were advocated, and those of their opponents attacked, is now given up for either a species of slander unworthy of christians, or for the more silent mode of operation by means of News-papers and tracts. They have concentrated their powers in a National Tract Society; and have thus put into operation a mighty engine for the dissemination of their strange doctrines, and, as we think, mistaken, not to say impious speculations, throughout our fresh and youthful community. In the first course they were met by the champions of truth, and it is believed successfully met; and gladly would they deter us from following them to the other, if it could be done by the poisoned arrows of renewed slander. But, fortunately, Unitarians protected by the shield of a good conscience, are unmoved by their assaults; they stand firm under the hostile charge and will not faulter in the contest. They feel the importance of their views to this great and growing community. They feel that if the shackles of bigotry superstition and error are thrown off from the minds of this young people and they are permitted to look out upon the world and see God, his Providence, their duties, and the great end of all things, plainly before them, that they may hope to see improvement in morals and religion going hand in hand with our improvement in every other department of life. Then may they hope to see "the things that make for peace," the things which should be much sought after, and desired by all classes of men,—love, the great christian principle, embracing and uniting society in one common bond. But never can this happy prospect be realized while *exclusion* is the leading principle of theology, for that is a fighting principle, and will never be tolerated even among the most tolerant, in a land where freedom of thought and action is its ground and peculiar characteristic.—It is a subject of congratulation, therefore, that the *American Unitarian Association*, has been established, and that it has met the cordial support of all the friends of liberal and free inquiry; that the charge of *indifference* is no longer to be a term of reproach to those who maintain the great doctrines of the Bible—the Unity of God—the divine inspiration of "Jesus of Nazareth"—the immortality of the soul—and retribution in another state of existence.—UNUM.

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Died at Dorchester, August 18th, Miss Rachel Blake, aged 84, who was the last branch of one of the oldest families in the town; and whose paternal mansion (still standing,) was originally a garrison-house, to which the first settlers resorted every night for security against the Indians.

She had been brought up in principles of piety and virtue, and exhibited a pleasing specimen of the simplicity and godly sincerity, the meekness and humility, which were characteristics of the ancient Puritans; by which her venerable parents were distinguished, and which are still preserved in other families of the town. She had been a member of the church sixty-two years; and, as she had lived as becometh a woman professing godliness, so, during her last painful sickness, she expressed the most entire submission to the will of God, evinced the most becoming patience, and showed that she felt the best supports of christian faith, and the animating influence of christian hope.

## Moral and Religious.

Religious Boarding-House. A meeting was held, July 30th, at Saratoga Springs, by several gentlemen religiously disposed, for the purpose of recommending the establishment at the Springs, of a religious boarding-house. The object is undoubtedly a good one, and the gentlemen are to be commended for their good intentions. And yet one can but regret the indiscreet manner in which the project is brought forward. The good purpose of this, like that of many other undertakings ostensibly benevolent, is marred and deformed by the disposition that is manifested to intermeddle too minutely with the intimate affairs of others,* to say nothing of the spirit of exclusiveness, and sectarianism that seems to enter into every thing with which this class of men are in any way connected. In the instance before us, we were particularly struck with the following sentence, and feel quite at a loss to determine what advantage is to accrue from its sectarian phraseology. After speaking of morning and evening prayers, and of a blessing at table, the report proceeds:—"It shall be the duty of the master of the establishment, to call upon any evangelical clergyman, or pious layman, to perform the duties above named." An *evangelical* clergyman, according to the present acceptation of the word (see Dr Beecher's Sermon,) means one who is sound in all the principles of modern orthodoxy.

Now who does not perceive what a discerning man, and how skilful and learned a theologian will be required as the landlord of such an establishment? On account of the imminent danger, to which the sojourners at such a place would be exposed, of the ruin of their morals, their religious principles, and their eternal happiness, from joining in the prayers of an Unitarian or *une*vangelical clergyman, it becomes im-

*merely* important that there be at the head of such an establishment, a man of great theological attainments, and one who *is* on terms of intimacy, and in habits of frequent correspondence with the great arbitrators of orthodoxy, lest, by not keeping sight of, or not being made acquainted with all the mutations of orthodoxy, or by not being sufficiently skilled in the variations of unitarian and orthodox physiognomy, he might jeopardise the whole moral interests of his boarders, by unwittingly asking an unitarian clergyman to lead in the devotions. Who does not almost shudder at the thought of so portentous an evil? and who is there that would not practise some self-denial, and sacrifice some of his superfluities, in order to furnish the means of qualifying a landlord for a station so important and responsible?

* Our readers are referred to an article on our first page in relation to the American Jews' Society, in which we have an account of the withdrawal from this society, for a similar cause, of two gentlemen, who have been the most active and successful promoters of its interests.

At a meeting held lately in Providence, a Society was organized, entitled, "The Baptist Convention, of the State of Rhode Island, and vicinity, for missionary and education purposes." A constitution of the society was formed and officers chosen on the 4th inst.

THE BAPTISTS. The last Christian Watchman, in an article on "Christian Union, and Education," alludes to the subject of the prejudices which have been known to exist in the minds of many that denomination, against Education. To aid in removing these prejudices, and in correcting the public sentiment on the subject, the Editor of the Watchman introduces an extract from the Address of the Rev. Mr. Brantly, before the Georgia Association, in which he endeavours himself to remove the prejudices alluded to. It is gratifying to see the standard of literary and theological attainments rising amongst this respectable and increasing class of christians; and it is a subject that reflects credit on the conductors of their public journals, that they are so generally disposed to cultivate, and encourage a spirit of free inquiry, and an independent and fearless adherence to protestant principles, as well as a determined opposition to all attempts at ecclesiastical domination.

We stated in a late number of the Register, that the Ecclesiastical council, which had been convened in this city, for the purpose of considering the difficulties existing between the Rev. Dr Jarvis and his people, had determined that it was expedient that the connexion existing between them should be dissolved. It has since been stated that one of the conditions expected to be complied with, on the part of the people, is, that they pay to Dr Jarvis "$5000, in full discharge of their engagements with him." A communication in yesterday's Palladium, informs us that the decision of the ecclesiastical council is not yet promulgated, and that the statements abroad are unofficial, and probably not correct.

THEOLOGICAL SCHOOL. The public exercises of the students belonging to the Theological School, Cambridge were delivered 19th inst. in the University Chapel. The following is the order of exercises.

*Junior Class.*

1. On the meaning of the phrase Η βασιλεια των ουρανων or του θεου — WILLIAM A. WHITWELL.
2. On the necessity of Divine Revelation. — WILLIAM H. WHITE.
3. On the word ΜΥΣΤΗΡΙΟΝ — GEORGE A. BURNAP.
4. On the efficacy of Prayer. — DANIEL AUSTIN.*

*Middle Class.*

1. On the import of the form ινα πληρωθη as employed in quoting or in referring to the Old Testament. — GEORGE W. WELLS.
2. On the origin and value of the Hebrew Vowel-Points — STEPHEN SCHUYLER.
3. The doctrines taught in Paul's discourse at Athens. — GEORGE RIPLEY.
4. On our Saviour's temptation. — GEORGE LEONARD.
5. On the Samaritan Pentateuch. — JAMES KENDALL.
6. On the influence of Christianity, as it was modified during the dark ages, upon the condition of society. — ALONZO HILL.

*Senior Class.*

1. On the Pastoral Duties. — SAMUEL PRESBURY.
2. On Ministerial Faithfulness. — NATHANIEL GAGE.

* Omitted on account of ill health.

ORDINATION OF MISSIONARIES. Mr Samuel A. Worcester, and Mr Elnathan Gridley, were ordained in Park Street Church, on Thursday, as missionaries to the Heathen.

## General Intelligence.

CITY MARKET. The workmen employed on this building are making all the progress that circumstances admit. We learn from the Chelmsford Phœnix, of the 19th, (a respectable weekly newspaper, lately established in East Chelmsford,) that the pillars for this building are on their way to Boston. Three of them have already reached the Merrimack. They are to be brought down the Middlesex Canal. They are 21 feet in length, 3 1-2 feet in diameter at the base, and 2 feet 10 inches at the top. They weigh from 13 to 15 tons. There are eight pillars. Each pillar receives upwards of a year's labor of one person. When split from the rock with wedges, the block is 37 feet long, and 4 feet square. Five of the pillars are completed, and two more are under the hands of the workmen.

Since the above was in type, two of these pillars have arrived in the city.

*Massachusetts Delegation in the nineteenth Congress.*

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|---|---|
| Daniel Webster, | *Boston.* |
| B. W. Crowninshield, | *Salem.* |
| John Locke, | *Ashby.* |
| Samuel Lathrop, | *West-Springfield.* |
| Samuel C. Allen, | *Greenfield.* |
| Henry W. Dwight, | *Northampton.* |
| John Bailey, | *Dorchester.* |
| Francis Baylies, | *Dighton,* |
| Aaron Hobart, | *East-Bridgewater.* |
| John Reed, | *Yarmouth.* |
| Edward Everett, | *Cambridge* |
| John Varnum, | *Haverhill.* |
| John Davis, | *Worcester.* |

INDIAN TREATIES. The commissioners, appointed by our government to treat with the Western Tribes of Indians, arrived at Poncas Villages, June 9th, after travelling about 400 miles. They expect to reach the mouth of the Yellow Stone, by the middle of August. They will not, probably, progress farther this season.

Gen. Atkinson, chief of the Military Expedition, in a letter to Col. Foreman, dated June 23, states that treaties have been concluded with the *Teton Yankton* and *Yanktonas*, tribes of the Sioux Nations.

The subject of a canal from Norwich Con. to some part of Worcester county, is projected again. A general meeting on the subject was held at Brooklyn, on the 10th inst.

HAYTI. In a letter dated *Port-Au-Prince*, July 10th, it is stated that little business had been done there since the 5th, on account of the rejoicings, at the acknowledgment by France, of their independence. This act of the French king has rendered him and his nation so popular in Hayti, that the government has already passed certain acts, by which it is said the French manufactures will have a decided preference over the British. As the occasion for an army is now principally removed, the greater part, amounting to about 30,000 will be disbanded, leaving only about four or five regiments to remain on a war establishment. Speaking of the troops to be disbanded, the writer says, "They will form at the same time a most efficient militia, on the plan of the United States." Alluding generally to the plans, and regulations of the Government, he says,—

"Indeed most of the regulations of the various departments of the Republic, have been copied from the United States; and it will appear an anomaly in history, that a Monarchy, little less than despotic, should be the first to acknowledge the Independence of *Hayti;* while their neighbors and brother Republicans of the United States should be amongst the last. It is yet hoped that they will not be the very last."

FIRE BY LIGHTNING. Two large barns, containing from 70 to 80 tons of hay, and a large quantity of grain, both belonging to Mr Lyman Hodges, of Petersham, were struck with lightning on Tuesday the 9th inst. and entirely consumed.

COMMODORE PORTER'S TRIAL. The charges against Com. Porter were *two*. First, Disobedience of orders, and conduct unbecoming an officer. Second, insubordinate conduct, and conduct unbecoming an officer. Under the first charge there was only one specification, which related to his conduct at the Spanish Island, Porto Rico. Under the second charge there were five specifications. The first was that in April he addressed an insubordinate and disrespectful letter to the President of the United States. The other specifications concerned his conduct in publishing the proceedings of the Court of Inquiry &c.

Commodore Porter was found guilty of both charges made against him, and has been sentenced to be suspended for six months from the 7th inst.

BRITISH MINISTER. Charles Vaughan, Esq. the British Minister to this country arrived at Annapolis, on Sunday the 14th inst. Mr Vaughan proceeded immediately to Washington, where he arrived on Tuesday the 16th.

MAINE. The election of State officers takes place in Maine, on the 12th September.

The land agent, in that state has lately burned a large quantity of hay, cut by unauthorized individuals, on the public land.

The Secretary of State, on his return to the seat of government, from his residence in Kentucky, was detained a week or two at Lebanon, in Ohio, by the illness of one of his daughters. She appeared to recover, and on the 7th instant, supposing her convalescent, Mr Clay resumed his journey, leaving the remainder of his family at Lebanon, with the invalid. We regret to learn, however, by a private letter received last evening, that the flattering appearances were entirely deceitful, and that the young lady expired on the 11th, four days after her father's departure. *Int.*

PUBLIC SCHOOLS. The annual [illegible] of the public schools of this city, was held on Wednesday last. Besides the Mayor and Aldermen and School Committee, many other gentlemen of the town, and a number of strangers, attended the several examinations, and particularly those of the Latin and High Schools. We learn that the condition of the schools are extremely good, and their appearance highly gratifying. After the examination was finished, according to custom, the officers of the city government and other gentlemen invited, among whom were several distinguished strangers, and the lads from the several schools to whom the premiums were awarded, making in all four or five hundred, went in procession to Faneuil Hall, and sat down to a dinner there provided, at which the Hon. Mayor of the city presided. *D. Adv.*

LEESBURG FESTIVAL. At a dinner lately given, in Leesburg, Virginia, to President Adams, Ex-President Monroe, Gen. Lafayette, &c. the following toasts were given.

*John Quincy Adams, President of the United States*—Nurtured in the public service, the ability with which he filled the most subordinate stations is a sure pledge, that in the highest, he will be an honor and an ornament to his country.

This toast (says the account) was received and drank with loud and repeated cheers; upon which,

Mr ADAMS rose, and addressing the President of the table, begged him to return his thanks to the company for the high and unexpected honor conferred upon him, and to express to them the great gratification he felt in having formed their acquaintance, as the companion, and under the auspicies of our common friend, seated at the President's side, and of his own revered predecessor, their friend and neighbour, seated at his own side. In allusion, and having reference to them, instead of answering the compliment which the company had paid him, as was usual, by a compliment direct to themselves, he would propose a sentiment, that he was sure would be more congenial to their own feelings, while it would do justice to his own.

The living records of the War of Independence—Like the prophetic books of the Sibyl, increasing in value as they diminish in numbers.

The Blackstone Canal, we learn, is located the whole distance in Rhode Island. The reservoir at Scott's Pond, in Smithfield, and the Basin at the Cove in Providence, are both now building.—Part of the excavation on the line of the Canal is under contract, and will shortly be commenced. *Worcester Spy.*

We learn from the Concord Patriot, that the business of the Boston and Concord Boating Company, for navigating the Middlesex Canal and Merrimack river, has this year much exceeded what it was the last or any recent year.

A letter from Turks Island, of the 2d inst. states that a dreadful gale was experienced there on the 27th July, which was very destructive to houses and the salt works; and had put an end to any further exportations of salt this year. Half of the quantity on hand was destroyed.

### ANNUAL COMMENCEMENTS.

*Transylvania University.*—The commencement took place at Lexington, Kentucky, on the 13th ult. Thirty-two persons received the degree of A. B.; 21 the degree of A. M.—The degree of L L. D. was conferred on Thomas Todd, of Kentucky, and Etienne Mazureau of Louisiana.

*Union College.*—The annual commencement took place at Schenectady, N. Y. on the 27th ult. The degree of A. B. was conferred on sixty-two young gentlemen; and that of A. M. was conferred on thirty-one. The degree of LL. D. on Lewis E. Eigenbrot, of Jamaica, L. I. The degree of D. D. on Rev. Augustus Wakerhagen, and the Rev. Andrew Wyhe, President of the Washington College, Penn. The honorary degree of A. M. on the Hon. John V. N. Yates, of Albany, and Rev. Charles G. Somers, of New York.

*Vermont University.* The annual commencement of the Vermont University, Burlington, took place on Wednesday the 10th inst.

The degree of A. B. was conferred upon thirteen young gentlemen; the degree of M. D. on fourteen; and the honorary degree of A. M. on the Rev. Micah Townsend, Hon. George E. Wales, and Hon. Isaac Fletcher. The degree of LL. D. was conferred upon his Eccellency David L. Morrill, Gov. of New Hhampshire, and Hon. Elijah Paine, Judge of the District Court of the District of Vermont. The day was pleasant, and the exercises were highly interesting.

*Columbia College.*—The annual commencement took place at New York, on the 2d instant. The degree of A. B. was conferred on twenty-one young gentlemen, and that of A. M. on four. The honorary degree of A. M. was conferred on the Rev. William Shelton. The degree of D. D. was conferred on the Rev Henry Peneveyre, Rector of the Church du St Esprit, in New York; the Rev. John M'Vicar, Professor of Moral Philosophy, &c. in Colombia College. The degree of LL. D. was conferred on John C. Calhoun, Vice President of the United States; Joel R. Poinsett, Minister Plenipotentiary from the U. States to the Republic of Mexico; Stephen Elliott of Charleston S. C.; and Nathaniel T. Moore, Professor of the Greek and Latin languages in Columbia College.

*Pennsylvania University.* The annual commencement took place at Philadelphia, on 28th ult. The degree of LL. D. was conferred on Maj. General Lafayette. The degree of D. D. was conferred on the Rev. William Vincent Aarold, Vicar General of the Roman Catholic Diocese of Pennsylvania, and on the Rev. J. Geo. Schmucker, Pastor of the Evangelical Lutheran Church in the borough of York, in the state of Pennsylvania.

The annual commencement of Franklin College in Georgia was celebrated on the 3d instant. Professor Olds, late Professor in the Amherst Institution, and since appointed professor of Natural Philosophy in Franklin College, and has resigned that situation, and Dr Henry Jackson is appointed to supply the vacancy.

### FROM EUROPE.

The late arrivals at New-York, have brought London papers to July 15th, those of Liverpool to the 16th, and those of Paris to the 14th.

GREECE. The following statements relative to Greece, the success of whose struggle is the subject of the prayers of all the friends of liberty and humanity, are from the London Globe and Traveller, of July 14.

The mist which hung over the proceedings of the Greek and Egyptian forces in the Morea begins to disperse, and the contradictory reports which have been spread respecting them begin, if not to be reconciled, to be explained.

It is now clear that Navarino has been taken. It surrendered by capitulation on the 18th of May, after a defence of nearly two months, on the condition that the garrison, having surrendered its arms and ammunition, should be conveyed with its private baggage, in Austrian and English ships to Calamata. It is also established that previously to this event, the Greek Admiral MIAULIS made a desperate and successful attack upon the Egyptian armament in the harbour of Modon, on the night of May 12th, and burned the *Asia* a frigate of 44 guns, (we believe there is no larger ship with the Egyptian expedition,) three brigs, and three corvettes, all vessels of war, and some transports.

Shortly after these events in the south west of the Morea, it is said that the other Turkish fleet—that of the Captain Pacha, which was approaching the western coast, or the island of Hydria and Spezzia, was attacked and defeated, with the loss of a great part of its force, between Andros and Syra, by the Greek fleet under Admiral Sactouris, but the extent of the loss is not well established.

As to the Continent, it does not appear that Redschid Pacha, who has threatened Anatolico and Missolonghi, has made any impression, or indeed formed any regular siege of these places, and from their position, from the absence of any naval force which can blockade them, and from the irregular composition of the army of Redschid Pacha, there seems no reason to apprehend any serious or well sustained attack.

The only thing peculiar, or in any degree discouraging in their present campaign, seems to be the footing obtained by the Egyptian forces in the Morea, and the reduction of one of the strong places of which the Greeks had got possession.

After making a few remarks on the imperfect success of the the Turkish army under Dram Ali, which entered the Morea in 1822, the paper from which we have made the above extract, proceeds to say,—

It is not to be concealed that the Egyptian force seems much better organised, and much more capable of conducting systematic operations than was that of Dram Ali, but if there be no treachery among the Greeks, we do not think that its chances of extending its conquests can be considerable.

TUNNEL UNDER THE THAMES. Considerable progress has been made in the digging of the tunnel under the Thames. There are to be two archways for carriages, and distinct pathways for foot passengers. The width of the tunnel is to be thirty-five feet, its height twenty, and length one thousand and two hundred. Each archway is to have fourteen feet clear width, with frequent communications from one to the other. The depth of the path below the surface of the river is seventy-seven feet. The depth of the water in the ship channel is thirty-four feet, and besides a bed of several feet of gravel and sand, it is computed there will be a thickness of fifteen feet of solid earth between the crown of the tunnel and the bed of the river. A strong arch of brick work is to be built as fast as the excavation advances. The clay removed in the excavation of the tunnel is conveyed to a neighbouring field, and there converted into bricks, to be replaced, in their new form, in the construction of the arch. The entrances to the tunnel are to be approached by circular descents of easy declivity, not exceeding four feet in a hundred. The archways are to be constantly lighted with gas. The situation of the tunnel is such that no bridge could be permitted there on account of the obstruction it would afford to the navigation of the river. The expense is estimated at £160,000, a much less sum than would be required for the erection of a bridge. It is expected that it will be finished in three years.

EGYPT. The revolution of empires produces strange events, and the east seems to be undergoing an extraordinary change. Egypt has seen glorious days, and from the height of power and grandeur fell to the lowest depth of national degradation. A reaction seems to be taking place; and if Egypt is not again reduced by foreign wars, that country promises to be once more rich, enterprising, and prosperous.

The canal to the Isthmus of Suez has long occupied public attention; a survey of the coast on the Red Sea and the Straits of Babelmandel will render the intercourse between Egypt and India more cheap and expeditious.

The article of cotton is becoming very valuable, and is cultivated in considerable quantities; and a late French paper states, that "the great demand for indigo from foreign countries has induced the Viceroy to order the cultivation of this plant in several of the provinces to the eastward of Cairo.—The Viceroy has also ordered the construction of a new canal which will cross Cairo and extend more than thirty miles into the Serkani. To execute this great work, thirty millions of talari (120 millions of franks) and four years labour will be necessary. Three thousand houses in this city will be demolished. The owners of these houses will receive indemnity in lands, with the obligation to plant them with indigo.—More than 50,000 men will labour day and night in digging the canal, which will convey a great quantity of water into the provinces beyond Frajum."

The King of Prussia has issued an order by which he has revoked the order published in 1819, by which Prussian subjects were prohibited from resorting to the University of Jena; the motives which induced the King to make the prohibition, having, in consequence of the measures adopted by the government of the Grand Duchy of Saxe Weimar, ceased to exist.—*D. Adv.*

LATEST FROM ENGLAND. By an arrival at New York, Liverpool papers to July 20th have been received, but they bring no important news.

We extract the following relation to the Burmes War.

LONDON, July 18. The Calcutta Gazettes of Feb. 21, contain despatches from Col. Richards, cammanding the army that marched against Assam, announcing, that the whole of the Province of Assam, had been *evacuated* by the *Burmese*, in pursuance of a convention made between Col. Richards and the Burmese commander. The affair was considered of so much importance, that the guns at Calcutta were fired on the occasion.

BRAZIL. Don Pedro, the Emperer of Brazil issued on July 27th a flaming and angry proclamation in relation to the disturbances which have lately taken place in his dominions. His chief resentment is aimed at the President of Pernambuco, Manuel Carvello Paes d'Andvada. He is making great efforts to protect Monte Video. It seems that the spirit of liberty and independence is spreading itself throughout the whole southern continent.

### MARRIAGES.

At Weston, Mass. on Monday evening last, by the Rev. Mr Field, Henry Spear, printer, of New-York, to Miss Harriet Clark, daughter of Gregory Clark, Esq. of the former place.

In Worcester, William Jennison, Esq. to Miss M. L. Wheeler, daughter of Theophilus Wheeler, Esq. all of that town.

### DEATHS.

At Albany, on Friday evening last, Hon. Roger Skinner, one of the Judges of the United States District Court for New York State.

In Saco, (Me.) Samuel, son of Edmund Moody, Esq. aged 12.

In Kennebunk, on the 15th Mr Ebenezer Curtis, aged 43.

In Marlborough, on the 7th inst. Mrs Mary D. Alden, aged 26, wife of the Rev. Seth Alden, of Marlborough.

In Plymouth, Lydia, only daughter of Wm. Brown, Esq. aged 11 years; Abraham, son of Mr Jacob Dunham, aged 2 years; Mrs Robertson, wife of Capt. David Robertson.

In Readfield, Mrs Phebe Packard, wife of Mr Joshua Packard.

In Cambridge, on Friday evening, Eliab Wight, aged 9 months, son of Col. Eliab W. Metcalf.

In Stonington, (Conn.) Mr Wm. Woodbridge. The deceased, by will, left to four Congregational Societies in Stonington and vicinity, $2900; and to two Baptist Societies $100 each, on certain conditions; $1000 to assist in establishing a house of Refuge for the poor; $500 to the Bible Society, and $400 for repairing the meeting house.

In Milton, on Thursday morning 11th, Mr Daniel Briggs, aged 71.

In Hingham, Miss Mary Shute, aged 71, daughter of the late Rev. Dr Shute.

At her residence in Dorchester, Mrs Hepzibah C. Swan, in the 69 year of her age.

At Southington, on the 15th inst. the Rev. William Robinson, aged 71 years. He was ordained to the work of the ministry in Southington, A. D 1780, and on account of long continued and increasing infirmity, was dismissed at his own request in 1821.

In Windsor, N. C. on the 13th inst. of the typhus fever, Mr William S. Leonard, aged 30 years, late of Bridgewater, Mass. A young man of high and honorable principles, and unblemished purity of character, with a heart unwavering in its friendships, and full of the kind affections. His memory will long be cherished with respect and affection by all who knew him.

In Barnstable, Mrs Abigail C. wife of Mr Joseph Crocker, aged 80.

In Nantucket, Mr George S. Hussey, aged 22 years.

In Hingham, on Saturday last, Mrs Elizabeth Cushing, consort of Dea. Wm. Cushing, aged 71.

In Sterling, Capt. Thomas Sawyer, aged 59.

In [illegible], Mr Jonathan Grout, killed by being run over, from one wagon improperly attempting to drive by another.

Near Lyons, in France, on the 17th of June last, Mr Phillips Payson, of Charlestown.

Deaths at New-York, last week, 127, including of consumption 19, dysentery 11, fevers 14, infantile flux 12, measles 5—35 under one year.

### FOREIGN OBITUARY.

At Stockholm, on the 20th June, after a short illness, in his 60th year, the Baron De Kantow, late his Swedish and Norwegian Majesty's Minister at Washington.

At Port au Prince, on the 24th ult. Mr Benjamin C. Briggs, son of the late Mr Daniel Briggs, aged 25.

March 12, at Leamington, in the 47th year of his age, the Rev. R. BLAND, Curate of Kenilworth.

March 20, at Walworth, Rev JAMES DORE, M. A., aged 61, late pastor of the Particular Baptist Church in Maze Pond, Southwick.

April 4th, at Thorne, in Yorkshire, after a long and painful illness, CHARLES JAMES FOX BENSON, in his 28th year. The death of this young man has not merely filled with grief his numerous relatives and friends, but has deprived pure and vital religion of one of its brightest ornaments and conscientious advocates.

April 19, at Acton Place, Kingsland Road, the Rev. JOSEPH BROOKSBANK, in the 64th year of his age, pastor for nearly 40 years, of the Dissenting congregation of the Independent denomination, assembling in Haberdasher's Hall, Staining Lane, Wood Street, London.

THE annual meeting of the "Society for the promotion of Theological Education, in Harvard University," will be held on Tuesday the 30th instant, (the day before Commencement,) at the Hall of the American Academy, in the Athenæum, Pearl street Boston, at 11 o'clock, A. M.—for the choice of officers, and the transaction of such other business as may come before the Society.

*August 27th*, 1825. JAMES WALKER, *Secretary.*


### CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. This is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing's Sermon at the ordination of the Rev Mr Gannett.—Eddy's Reasons.

### APPRENTICE WANTED.

A STOUT, Active Lad, of about 16 years of age, of good education and habits, is wanted at the printing business, in this city. For particulars inquire at this office. aug 13

### RESIGNATION.

RESIGNATION, an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21 Milk-street. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally.

### MR COLMAN'S SERMON.

FOR Sale at this office Mr Colman's Dedication Sermon, Second Edition, with notes.

### WARE'S DISCOURSES.

FOR SALE at this Office WARE's Discourses on the *Office and Character* of Jesus Christ.

### ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle.*

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

### DUNCAN ON CREEDS.

FOR Sale at this office, a few copies of Duncan on Creeds.

## Miscellaneous.

### TO THE FIRE FLY.

Thou little splendid lamp of night,
Who throwest thy light from flower to flower,
Say, where's thy home? on mountain height,
Or lonely heath, or lady's bower?

When on Earth's bosom thou appear'st,
Thy light, phosphoric, shines afar;
Peeping through birch and larch tree wild,
Thou'rt seen, like little twinkling star.

How thou dost love to wing thy way,
Across a sea of waving grass,
Gilding its tops with diamond light,
Which bend beneath you as you pass.

Oh! dost thou ever take repose,
On new made grave, or mouldering pile;
And fling thy strange mysterious light,
On crumbling tower, or solemn aisle?

For if thou dost, then onward haste,
To where a Parent's ashes lay;
Hang there thy silver lamp, and shed
Thy mild pure light till dawn of day. A. G. W.

### GETHSEMANE.

The night was still—no sound was heard,
Save Cedron's waters' gentle flow;
And the pale evening star appeared,
Spectatress of a Saviour's wo!
His prayer, his agony, his blood!
Gethsemane astonished stood!

Their shadowy arms the cedars spread,
As if, in sympathy profound,
To screen the Lord, the Saviour's head;
But where are his disciples found?
Alas! that they alone should sleep,
When things inanimate could weep!

And whose the crime, and whose the wrong,
For which this agony he bore?
And circled by th' angelic throng,
Why covered are his limbs with gore?
To turn *us* from the downward road
And bring us home in peace to God.

### CREEK INDIANS.

A late number of the New York Review, has an elaborate and very able article, entitled "An Examination of the Controversy between Georgia and the Creeks. This article furnishes the best history of the case which we have seen. We make such extracts from it as seem most likely to interest our readers. The article begins with the following prefatory remarks.

The character of the confederacy of the United States, is a subject of great interest, both to the present generation and to posterity. It is regarded by the contending parties in the political world as the great exemplar of liberal establishments; and upon its conduct and success depends the speedy advancement, or the temporary defeat, of the liberal party.—Its force is not a physical, but a moral force. It consists in a national character, unsullied by injustice and oppression. The inquirer cannot find in their annals the records of successful or unprovoked invasions, of triumphs achieved over the rights of nations and humanity. The government of the nation has, on all occasions, appealed to reason as its standard, and by that standard it will be judged. After a profession of its principles, so openly and so often reiterated, it cannot shape its course according to the dictates of a temporizing, prevaricating policy. It must act up to its principles, or it must disavow them. The path of honor and justice is open, and it may travel on alone, sustained only by the moral strength, which a strict adherence to the maxims of integrity gives to a nation; or it may shrink from its high destiny, and like the members of the Holy Alliance, stoop to share in the petty plunder, derived from stripping the weak and the defenceless of their possessions. If it be emulous of the fame of the partitioners of Poland, the invaders of Spain, and the plunderers of India; an opportunity to equal, and even exceed them, is forced upon the government of the United States by the conduct of the Governor of Georgia, and upon the disposition of that question, rests the future character of our country. By the rash and unjustifiable measures of the Executive of that state, the national government is compelled to decide upon the ultimate destiny of the Indians within its limits; to become a party to their forcible removal; or to protect them in the lawful enjoyment of their rightful possessions.

In an age like this, with a free press, and thousands ready and willing to vindicate the rights of the meanest and most defenceless; we cannot, if we would dispose of thousands of human beings like cattle, without inquiry. Their wrongs will go forth to the world, and the agency that we have in their final disposition, must make part of the national history. Let us then, as we value the opinion of mankind, as we regard the approval of our consciences, examine well the relations between the white inhabitants of the United States, and the surviving aboriginals, before any irrevocable step be taken to remove the Creeks from the lands which they now occupy.

After some very appropriate and just remarks on the orignal condition and rights of the Aborigines, this writer proceeds, as follows,—to speak particularly of the Creek nation, and of the ground of difficulty between the Government of the United States and Georgia, in relation to them.

Shortly after the accession of the patriotic and venerable Washington to the chief magistracy of the republic, a treaty was concluded at New-York, in his very presence, with the Creek nation. These particulars are mentioned, that the sanction of that great and good man to the humane policy of the government may have its due weight with all who respect the purity and sagacity of the Father of his country. By this treaty the United States took the Creeks under their protection; guarantied to the tribes their land within specific limits; settled the manner in which offenders should be punished; and in order "*to lead them to a greater degree of civilization, and to become herdsmen and cultivators, instead of remaining in the state of hunters,*" the United States agreed to furnish, "gratuitously, the Creeks, from time to time, with useful domestic animals and implements of husbandry." This treaty bears date August 7th, 1790. Thus it appears that the U. States at that time offered inducements to the Creeks to become cultivators of the soil, and to appropriate it for the purposes of civilized life, instead of using it as mere hunting ground. If they yielded to those inducements, the public faith is pledged to sustain them in that course. Our government is bound, our national character plighted, to encourage them in the wise resolution they have taken, to become civilized men, and to preserve the remnant of their tribe under the protection of this republic.

The pledge has been accepted, and on our part it only remains to fulfil it. In 1796 another treaty was concluded between the United States and the Creeks, and they bargained for blacksmiths and strikers, to be furnished by the United States; thus plainly showing their intention to accept the humane offer of civilization from our hands. With these obligations subsisting on the part of the U. States, an agreement was entered into with Georgia in 1802, by which the United States agreed to extinguish at their expense, for the use of Georgia, the Indian title to all the lands within the limits of the state, "*as early as the same could be peaceably obtained on reasonable terms.*" The consideration given by Georgia on her part, was the relinquishment of all claims to the vacant territory in the west, included within her boundaries as described in her charter, the proclamations of 1763, and the commission to Gov. Wright; but was claimed, together with the western lands, within the boundaries of Massachusetts, Connecticut, New-York, Virginia, and North and South Carolina, as the common property of the confederacy, wrested from Great Britain by the united arms and treasure of the thirteen colonies, and ceded to the United States when their independence was acknowledged by the treaty of Paris. After the revolutionary war had closed, the other states, influenced by patriotic motives, and desirous of preventing all intestine disputes, as well as to hinder the undue aggrandizement of any one state, followed the example given by New-York during the existence of that contest, and relinquished to the government all their back lands, either with or without an equivalent. Georgia, more fortunate, or less generous than her sister states, delayed her assent to that cession until 1802, when it obtained more favourable terms than the other members of the confederacy, whose titles to the western territory rested upon the same footing as her own.

This cession, even if her title had been clearer than it was, Georgia was bound to make, by motives of gratitude and public duty, to the confederacy, whose arms had achieved her independence almost without her aid. Upon her making it, however, she received an ample equivalent. 1,250,000 dollars were paid to the state from the first receipts from the lands; in 1802, a treaty was made with the Creeks, by which a large portion of their lands were ceded to the United States and vested in Georgia; in 1805, another portion was ceded in like manner. These cessions together with the sums paid under the convention, cost the United States nearly $8,000,000—a sum exceeding one half of the expense of the Louisiana purchase; and Georgia has received 15,000,000 of acres, to which the Indian title has been extinguished. During the last war, a portion of the Creeks, instigated by hostile emissaries, and influenced by misrepresentations as to the intentions of the United States with regard to the Indians took up arms against the whites, and were severely chastised by the army under General Jackson. In 1814, articles of agreement were concluded with the whole nation, including the hostile party, by which peace was restored, a certain portion of Indian territory ceded, and in the second article the United States guaranty the integrity of all the Creek territory not ceded in the first article.

This treaty or agreement, the Creeks, considered as definitive, and as settling the boundaries within which they were to reside as a civilized people according to the promises of our government. In conformity with that sentiment, shortly after that treaty, they passed laws constituting it a capital crime to propose any farther alienation of their land.

Under these circumstances, Gov. Troup became governor of Georgia; and upon his instalment in the executive chair, he commenced a crusade against the general government, for the purpose of driving it into hostility with the Indians. The indecorous temper and style of his note to the late President of the United States and Secretary of War, would be unworthy of observation, did they not evince the character of the person at the head of that unfortunate state. They prove him to be entirely regardless of public opinion and public faith, and show a necessity of energetic measures on the part of the constitutional authorities, to preserve the quiet and the character of the country.

These steps, at that time, failed to produce the expected effect. The national authorities were neither to be bullied, nor driven into measures derogatory to the country, and the Creeks resolutely refused to part with another acre of land. They said they had sold all they could spare, and that they only reserved what was sufficient for their comfort and subsistence.

In this state of things, as the executive of Georgia threatened to drive the Indians from their possessions by force, it became necessary to take into consideration the respective rights and obligations of the Creeks, the United States, and the state of Georgia.

The Creeks, on their part, had bound themselves not to sell their land, except to the United States, and they had acknowledged themselves to be under the protection of our government. The United States had encouraged them to commence the work of civilization, and to relinquish their vagrant habits; and the Creeks, in conformity with that benevolent policy, had begun to put on the character of a civilized people.

The colonies, before the revolution, and the states since that event, never conceived that they had a right to appropriate the soil without the consent of the aboriginal inhabitants.

Yes, to the honor of the country be it recorded, that in no instance did the public authorities sanction the abominable doctrine, that civilization gave to the white man a right to exterminate or enslave the aboriginal, or to confiscate or appropriate the property and land of his tribe. These Indians, whatever may be thought of that wisdom of the Providence who so ordered it, were the original occupants and owners of the country. They had enjoyed it from immemorial time. Our ancestors, indeed, had a right to land on this continent, and to occupy as much *vacant* soil as was necessary for their accommodation; but neither they, nor any other men, had a right to drive the aboriginals from their possessions. This right of accommodating themselves, by occupying vacant land in a wilderness, must be so exercised as not to interfere with the rights of others. It is founded upon a presumption, that the Deity intended the soil for cultivation; but the Deity also created the Indian to enjoy the soil after his manner; and unnecessarily to deprive him of his limited enjoyment, would not only be unjust, but cruel. Such are the great and immutable principles of morality and natural jurisprudence.

If, then, we could not, when unshackled by treaties, expel these people from their possessions; surely we cannot now, after defining their boundaries, acknowledging and guarantying their right to this land, encouraging them to quit their vagrant habits for those of cultivators, and when we have land in abundance without interfering with them. Should we not, by such an act of cold-blooded, deliberate, unnecessary perfidy, justly incur the scorn and indignation of mankind? This question is not answered by a reference to the articles of agreement between the U. States and Georgia. The United States only had the right to purchase the Indian title, when they were willing to sell it, and this was all they could transfer to Georgia. On the other hand, this right was encumbered with an obligation to respect and guaranty that title. The Indians had a right, by treaty, to our protection and guaranty, and to our assistance in the great work of civilizing themselves. They also had a right of *property*, by the law of nature, to the soil, modified, indeed, by our right to occupy such portions as they did not need; but as to what was necessary for them, their right was absolute, and not to be affected by any claim of civilized man. This right has been so far changed by treaty as to become an absolute right, to what is within their prescribed limits, subject only to this condition, that if they conclude to part with their land, it shall be sold to the United States. Until they do that, they may use it as hunters or agriculturists. They may even divide it among themselves, and become a civilized people: and this government was bound, before the agreement with Georgia, and is now bound, to aid them in affecting that desirable object.

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The following extracts from letters of Dr Franklin, on religious topics are probably new to many of our readers. We obtain them from the Chelmsford Phœnix.

In a letter to B. Vaughan, (1788) he writes, "Remember me affectionately to Dr Price, and to the honest heretic Dr Priestly. I do not call him honest by way of distinction; for I think all the heretics I have known have been virtuous men. They have the virtue of fortitude or they would not venture to own their heresy and they cannot afford to be deficient in any of the other virtues; for that would give advantage to their many enemies; and they have not, like orthodox sinners, such a number of friends to excuse and justify them. Do not however mistake me. It is not to my good friends and heresy that I impute his honesty, on the contrary it is his honesty that has brought on him the character of the heretic."

In a letter to Mrs Partridge (1788) he writes, "you tell me our poor friend Ben Kent is gone, I hope to the regions of the blessed, or at least to some place where souls are prepared for those regions. I found my hope on this, though not so orthodox as you and I, he was an honest man and had his virtues. If he had hypocrisy it was of that inverted kind with which a man is not so bad as he seems to be. And with regard to future bliss I cannot help imagining that multitudes of the zealously orthodox of different sects, who at the last day may flock together to see each other damned, will be disappointed and obliged to rest satisfied with their own salvation.

In another letter addressed to Mrs Mecom, his sister (1758) he says, "Tis a pity that good works among some sorts of people are so little valued, and good words admired in their stead. I mean seemingly pious discourses instead of humane benevolent actions. Those they almost put out of countenance by calling morality rotten morality, righteousness ragged righteousness, even filthy rags, and when you mention virtue, pucker their noses up; at the same time they eagerly snuff up an empty canting harangue, as if it was a poesy of the choicest flowers."

### STATISTICS OF CHINA.

In 1824 a work was printed at the Press of the English East India Company in China, entitled "*News from the Celestial Empire.*" Several extracts from this work are given in the last *Quebec Gazette*. We have the following statement relative to the work.

"The first part is a report to the Emperor made by the Chinese Ministers of Finance, &c. on the subject of the "sales of offices;" the appropriations of the avails;—the various extortions committed by the Viceroys, and the office buyers and holders, and the enormous expenses of the Imperial Household, with an intimation that were these impositions and expenses done away with, there would be an annual saving of a million of Tales. [*A tale is an ounce of silver.*] This report is made in a style of plainness and independence which other Ministers and Secretaries would do well to imitate. It would seem that the Ministers were aware that his Celestial Majesty would not to be pleased with it, as they add, "*Should your Ministers be called to suffer the axe, or be thrown into a chaldron of boiling oil, they will not evade it.*" It appears, however, that his Majesty was highly pleased with it, and endorsed thereon:—"*The Ministers* (naming them) *are faithful Ministers, who love their country, and resemble those illustrious characters* [naming two deceased ministers] *of antiquity. Diligently observe this.*"

The following are among the statistical tables given (omitting some of the fractions.)

| | Tales. |
|---|---|
| Annual amount of Taxes, | 33,327,000 |
| Civil Service and Army, | 24,507,000 |
| Balance in favor of the Treasury, | 8,820,000 |
| Annual repairs of the Yellow river | 2,000,000 |
| Ditto of the Gardens | 1,000,000 |
| Income of the Ministers of State, Clerks, &c. and expenses of the Palace | 5,819,123 |

POPULATION.

| | |
|---|---|
| Population of the land | 143,000,000 |
| Ditto on the water | 2,000,000 |
| Civil Officers | 9,611 |
| Military do. | 7,552 |
| Infantry of the army | 822,000 |
| Cavalry of do. | 410,000 |
| Marine | 31,000 |
| | 146,289,163 |

IMPORTS.

| | Tales. |
|---|---|
| East India Company's trade | 395,112 |
| Bengal or country trade | 80,623 |
| American trade | 276,572 |
| | 752,312 |

EXPORTS.

| | |
|---|---|
| East India Company's trade | 460,042 |
| Bengal, &c. | 80,623 |
| American trade | 339,409 |
| | 680,074 |

### AMERICAN LIBERTY.

A writer in last Saturday's Centinel, has the following remarks in relation to the subject of slavery in this country.

"If the Bunker Hill Monument is intended to convey to future generations, correct views of the liberty, philanthrophy, and glory of our country, at the time of its erection,—and should it be built during the present state of public feeling, it seems to me that there should be engraved on the Obelisk something like the following inscription:

In A. D. 1825,
Fifty years subsequent to the Battle for Liberty,
the Inhabitants of the United States were a
FREE PEOPLE,
Excepting TWO MILLIONS of *Slaves*,
Whose condition had excited but little sympathy,
and for whose emancipation no national
effort had ever been made!"

Prisons in France. In France two prisons modelled from prisons in England are to be built immediately. The prison of St Pelagie is to be reserved exclusively for persons convicted of crimes. Prisoners for debt are to be transferred to another building.

Hydrophobia. A child in Upper Canada, actually bitten by a mad dog, and exhibiting the usual appearances in the sublingular glands, has been perfectly restored, by the careful and repeated application of the lancet and caustic to the pimples and tumours beneath the tongue. These tumours made their appearance on the evening of the tenth day after the bite, and were immediately discharged by the lancet. The same process on every reappearance of the tumours, produced a cure of this alarming disease in about a week. *Alb. Pat.*

"*Man does not feel for man.*" The Democratic Press says, the following facts have been communicated on such authority as to leave no room to doubt their accuracy: a negro slave in Maryland was about to be sold for 300 dollars in the spring to a Georgian planter, when a white man interfered and purchased the negro, who on the payment of the purchase money, 300 dollars with interest, was to be manumitted. Late in July last the Maryland purchaser came to Philadelphia, and induced the negro to go with him to that state for the purpose of making as he said, some official declaration which it was necessary to have done in open Court. The negro had repaid 140 dollars of the purchase money. He and the white man left the city together, and the negro has not been permitted to return. Of him and his destination, we have ascertained the following particulars. The day after he left Philadelphia, at the first stage at which they stopped in Maryland, he was seized and put in irons, 400 dollars was paid for him by a person said to have come from and to reside in Alabama, and he was rapidly taken out of the state. This is a known case of inhumanity!!!

### FOREIGN EXTRACTS.

Steam Navigation.—By the following extracts it appears that the subject of establishing a regular line of Steam Packets between England and America, is seriously agitated in England.

"In the *House of Lords*, June 14th, the Marquis of Lansdown called for the second reading of the bill for the establishing of steam packets from Valencia, at the southern extremity of Ireland, to North and South America. The object of the bill, he said, was to introduce as an experiment, an entirely new system of navigation from the South of Ireland, to every part of the habitable world. He considered the project of importance in a military point of view, as well as eligible in facilitating commercial intercourse. The *Earl of Limerick* had great satisfaction in observing the unanimous feeling which prevailed on this subject, and which commanded his warmest support.—The other orders of the day were suspended, and the bill was read a second time."

A London paper, after mentioning that a Joint Stock Company was now forming for the above purpose, and that the Marquis of Lansdown, besides several members of Parliament and rich capitalists, were engaged in promoting the project, proceeds to say:—

It is proposed that a vessel should proceed from the Thames, touching at the intermediate ports, to the most prominent point of the British Isles upon the Atlantick, viz: the port of Valencia, in the South West of Ireland, a harbour possessing acknowledged natural advantages, free from all port charges.

From thence, one steam vessel of a large class with machinery and fuel adequate to cross the ocean, will proceed once a fortnight to Halifax in Nova-Scotia and to New-York; and a second, of similar power, avoiding the Bay of Biscay, will proceed every month by the Leeward Islands, returning by Bermuda and Fayal. Between the West-Indies and the ports of South America, communications will be readily formed. From Halifax to Quebec, through the Gut of Canso, a branch is already in progress, in contemplation of the present plan, and which will afford a line of steam navigation from England to Quebec, and the interiour of North America. The passage to Halifax is calculated at from 13 to 14 days out; to New-York 15 to 17; to Jamaica by the Leeward Islands, 21 to 23; and that between Jamaica and Carthagena may be effected in two days. On the return voyages in each case, the length of time will be considerably less, as the vessels will avail themselves of the prevailing winds and currents. The capital £600,000 to be divided into 6000 shares of £100 each.

The Boston Daily Advertiser alludes to this important project, and speaks in earnest terms of the importance of having a branch steam line from Halifax to Boston, that the information from abroad may not always come to us through New-York.

In a debate in the British House of Lords on the bill to increase the salaries of the Judges, the Lord Chancellor complained of the reports which stated that his salary was £40,000 a year, whereas his Lordship said, that on an average it had not exceeded £15,000 a year (about sixty-six thousand dollars;) and that in no one year did his office produce him so much as his professional business as Counsel at the Bar!